1: Williams, Francis E. Orokaiva Society. London: Oxford University Press, 1930.

Pp. xxiii, 355; 36 plates; 25 figures in text; 1 end map; glossary; index.

Yale: Nkd 99 N4 P22 V10

/Williams, as in his previously published book entitled Orokaiva Magic (Source No. 2) compiled the material for this volume while serving in his official capacity as Anthropologist for the Papuan government. The book originally appeared as Anthropological Report No. 10 of the Papuan Government. During his field trips, Williams visited most of the Orokaiva area, but concentrated his attention primarily on the Aigá tribe, and secondarily on the Binandele and Wasida. He visited all the other Orokaiva tribes during his two field trips, and has incorporated the information into this study.

Williams presents a well-rounded picture of Orokaiva society, covering especially: daily life, food quest, clan and kinship, marriage, and ceremonials. The author combines an excellent literary style with perceptive scientific reporting. --Analyst/

Field date: 1923-1925
Analyst: John Beierle

Evaluation: Ethnologist, Geographer-5
Processed in 1960

2: Williams, Francis E. Orokaiva Magic. London: Oxford University Press, 1928.

Pp. xii, 231; preface; foreword; 8 photographs; 1 end map.

Yale: Nkd 99. N4. P22. v. 6/8

/This source is divided into three parts, which originally corresponded to Anthropological Reports Nos. 6, 7, and 8, submitted by Williams to the Papuan Government of New Guinea. The first two parts, The Taro Cult: A Study of a Primitive Religious Movement, and The Garden Culture of the Orokaiva, are essays primarily in applied anthropology, while the final section entitled, Orokaiva Magic, is a psychological interpretation of the reasoning behind the practice of magic among the Orokaiva. Descriptions of Orokaiva folkways are often interspersed with witticisms. The predominant theme that permeates all phases of native life seems to be the effect of the newly introduced Taro cult upon the Orokaiva. Since Williams was writing this monograph primarily for the use of the Papuan Government, a great deal of emphasis is placed on how Orokaiva society could be improved by introducing new educational policies./

Field date: 1923-25
Analyst: John Beierle

Evaluation: Ethnologist, Geographer-5
Processed in 1960

3: Reay, Marie. Social Control Amongst the Orokaiva. Oceania, Vol. 24, pp. 110-118. Sydney: Australian National Research Council 1953.

Yale: Nk10 Oc2 24

[This paper is based in part on information recorded by the author and in part on the published works of F. E. Williams. A portion of the paper deals with the norms and ideals of the society, and the extent to which they are actually conformed to by individuals. The author then discusses child-rearing and the way in which behavior is inculcated in the pre-pubertal period. Finally the author discusses social sanctions and their relationship with institutionalized friendship. --Analyst]

Field date: 1951
Analyst: James R. Leary

Evaluation: Ethnologist-4, 5
Processed in 1961

4: Chinnery, E. W. P., and A. C. Haddon. Five New Religious Cults in British New Guinea. The Hibbert Journal, Vol. 15, pp. 448-463. London: Sherman, French & Co., 1917.

Yale Divinity Library: ZP H521 v. 15

[This source is, in effect, two seperate articles by two ethnologists. It deals with five nativistic movements in New Guinea which involved the Orokaiva. Chinnery describes two of the movements, "Kava-Keva" and "Kekesi." Haddon describes the other three: "The Baigona Cult," "The Prophet of Milne Bay," and "The German Wislin of Saibai." The source contains little information on Orokaiva culture in general, but is concerned almost exclusively with the origin of the cults, the accompanying beliefs and practices, and their function in the life of the people. --Analyst]

Field date: ca. 1915
Analyst: James R. Leary

Evaluation: Ethnologists - 5
Processed in 1961